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E. 10. 73⁴

SERMON.

Preached to Those who had been
Scholars of St. Paul's School,

I N

St. *Michael's Cornhil, London,*

At their

Anniversary--Meeting

O N

St. *PAUL's* Day. 167⁵.

By *Richard Meggott* D. D. Chaplain
in Ordinary to his Majesty.



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From the Rev. C. H. Crosse

83...532



PROV. 19. 2.

*That the Soul be without Knowledge, it is
not good.*



So great Advantage is a careful and proper Education, that some have questioned whether they had not as great an obligation to them that bred them, as to them that begot them. And were it not that it is the prudence and kindness of Parents that doth provide and in some measure recompence these too, it could be no question at all. For if that of the Philosopher be so true, that we are born only Animals, afterwards instituted Men, certainly we owe so much more to them that do this for us, as arriving to the

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excel.

excellency of our own species is a Prerogative above being meer Creatures.

Upon such considerations several of the most extraordinary Persons of the World have bestowed such Honours and Favours upon them that were their Tutors and Governors, as if they had concluded it had been impossible to requite them. He that observeth how *Homer* bringeth in *Achilles* making his Master *Phœnix* a sharer with him in all his Glories; that affection which *Dion* writes *Augustus* expressed to *Mecænas* both in his Life and Death; that the Decree of the Senate for a publick Statue which *Capitolinus* saith M. *Antoninus* obtained for *Junius Rusticus*, may see how very highly excellent and worthy Men have still esteemed them who were the Guides of their first years for their Works sake. And though for want of just encouragement in most places now, such obnoxious Persons are in this employment, as maketh the very office it self reproachful and despised; yet
of

Iliad. 9.

Dion
Hist. 55.

Hist.
August.
Script.
p. 297.
L. Bat.
1661.

of such benefit and concernment to Mankind it is, that by the Imperial Laws it was provided that they who had taught Youth diligently for twenty years together, should among other priviledges be numbered among them that were *vicariæ dignitatis*. *Cod. l. 10. tit. 15.*

Religion doth not teach us to be less respectful to them, but more thankful to God for them. I account it therefore no vain-glorious *Capricio*, but becoming the Ingenuity and Piety of the Assembly, to see so many considerable Persons this day in the Temple, blessing that Providence that placed their Child-hood in an eminent and accurate School of Learning. That you may be the more sensible of the Mercy, I have chosen to remember you what an infelicity it is to be left in the *Chaos* of our Original Ignorance, as you have it here adjudged by *Solomon* in the Text, *That the Soul be without Knowledge, it is not good.*

In

In which words we shall take notice as observable of a Supposition and an Assertion.

That which is supposed is, that Men may be without those intellectual accomplishments that belong to, and adorn their beings, *Their Souls may be without Knowledge.*

That which is asserted is, that it exposeth to manifold inconveniencies and mischiefs where it is so: this is that which according to the *Hebrew* way of speaking is here meiotically expressed by *It is not good.*

I begin with that which is here supposed, That Men may be without those intellectual Accomplishments that belong to, and adorn their beings; their Souls may be without Knowledge. It is true, Reason is put into the very definition of our Natures, and is potentially contained in it: so the Flowers and Fruits of the Earth lye latent in their several Seeds; yet as they, if either they fall into barren ground,

ground, or are committed to a negligent hand, will never appear and come forth : so is it here also. In two cases not altogether unlike to these, our Reason may be choaked and buried.

The First is when the Soul dwelleth in an unmeet Body. If there be an impotency or defect in this, according to the degree of the indisposition, it will be hindered from attaining Knowledg : The Organs which it employeth being as necessary, while it is in this state, to produce its operations as the Soul it self : Both the Apprehension, that beautiful Gate that letteth all Knowledg in, and likewise the Memory, the Golden Key that when it is there locketh it up, depend absolutely upon the disposition of the Brain, and the Animal Spirits, for the performance of their several Offices. * According to the Figure, the Temperament, the pores of the Brain : according to the number, the activeness, the orderliness of the Spirits, are what we commonly call
Mens

* Vide
Willis de
Anima
brut p. 2.
c. 13.

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* Vide
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Animâ
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c. 13.

Mens Parts: it is from their different mechanism in these that they are quick or dull, slight or solid. And though defects here oftner than every one thinketh, are only accidental, meer Diseases, which Experience hath proved are curable by Art and Physick, yet must not this be granted so universally as to deny that sometimes they are irremediable and providential. God that giveth to every one a Body as it pleaseth him, giveth such to some, as their Souls while they are in them cannot expeditely act with.

It is not for the Clay to say to the Potter, why hast thou made me thus? for us with the *Jews* malapertly to ask, *who hath sinned, he or his Parents, that this Man is born Blind?* His Ways are unsearchable, and his Paths past finding out. Whether it be that He, who where he giveth little will also require little, doth it for the lessening their accounts; or whether it be that He who hath made others to differ, doth it to excite their thankfulness;
or

or whether it be that He who may do what he will with his own, doth it for the exercise of his absolute Prerogative ; where-ever he seeth it good that a Soul should by this means be without Knowledg, it becometh us humbly to adore, not sawcily to cavil at it. But this is a case which we rarely and seldom meet with,

2. The Common One wherein the Soul is without Knowledg, is, when it hath wanted fit instruction. Beasts are perfected by Nature, but Man by Art: The witty *Des-Cartes* maketh this an argument to prove all Souls in themselves to be equal, that every one stomacketh so much that another should call him Fool; a sign, saith he, that wherein soever they fall short of others attainments, it is not so much from want of inward endowments as of discreet and suitable cultivation. It is granted that where this is, it will not have the same success in all. Such things as but now I mentioned will cause that in some to bring forth but Thirty, which in
 B. others

*Dissert. de
Methodo.*

others would bring forth Sixty, and in others, a Hundred-fold; yet so much it would have in every one, that there is no Knowledge necessary for their well-being, which all but them we call stark Idiots, by timely and prudent pains might not be brought to.

Plin. nat.
Hist. l. 7.
Proam.

And yet there is some truth in Pliny's fanciful complaint, that Man is exposed to the World in a more forlorn and destitute Condition than any of the other Creatures: *The Fishes of the Sea have Scales or Shells; The Birds of the Air have Wings or Feathers; The Beasts of the Field have Hair or Fleeces; these can go, or swim, or feed themselves, do what is sufficient for their present Subsistence; but we* (as he very melancholily rhetoriciseth) *are naked, impotent, and shiftless.* It is plain at first they as far exceed us actually, as we do them virtually.

It was the good pleasure of him that made us, to give us only Faculties and Capacities, and so commit us to Management
and

and Industry; which if we should altogether fail of, there is nothing in this World would be so hideously miserable. We are capable of going upright, but if not looked after, our upper parts being so much heavier than our lower, there is nothing more probable than that we should go on all four. We are capable of speaking divers Languages; but if left to our selves (as appeareth by them that are born Deaf, who are always Dumb) we should send forth none but confused and inarticulate noises. We are capable of admirable Arts and Sciences; but if we had no teaching, as *we are born* (in *Job's* phrase) *like the wild Asses Colt*, so we should continue too, as illiterate and almost as stupid. It is not with the eye of the Mind as it is with that of the Body, which is perfected in the Womb, and seeth necessarily: no, it must be opened and a-nointed, cleared and strengthened with Skill and Care, or it vwill be of little or no use to us. And yet though it be so e-

vident that all our Knowledg is acquired, and not to be had without strict and diligent institution, Men do not generally set that value upon it, as to provide it any otherwise than by the by: for them that are most dear to them, their great care is that they may be rich enough, they think any little thing will make them wise enough; and so for want of those improvements that they might have, such numbers of all degrees and conditions of Men are ignorant and imperfect, superficial and without Knowledg.

Having thus accounted for the *Supposition*, whence it cometh to pass, *that the Souls of Men may be without Knowledg*; We should now proceed to the *Assertion*, and shew you how ill it is, the lamentable consequences of it when it is so.

But to enable us to make the better estimate of these, it will be requisite in the first place to enquire, *what that Knowledg is which is here commended to us, and which*

which the Soul of Man should be imbued with?

If we would speak properly of it, we must as *Menedemus* doth of Vertue;

ὡς μὲν ἕστις καὶ πολλοῖς χρησμένης ὀνόμασιν, as but one en- Plutarch
 tire thing: only as the Sea taketh several πᾶς ἀν-
 names from those several Shores it wash- τὸ αἰ-
 eth on, so doth this from the several Ob- δαίμο-
 jects about which it is exercised. Now ἐαυτῶ
 these are all reducible to one of these two πρὸς α-
 heads, either they are spiritual things or τοῦτο
 temporal: and both of them (no doubt) δαί-
 are here intended: both those things that
 concern the Interests of this Life, and those
 that concern our welfare in the other;
 Neither of them is to be neglected.

First, let me say something in com-
 mendation of that *Knowledg* that rea-
 cheth no further than *temporal* and *civil*
 things: in so doing I shall not wander
 from my Text at all. For when *Solomon*
 speaketh of *Knowledg*, it would be as im-
 pertinent always to interpret it of *Spiritual*
Knowledg, as they are who, when he
 speak-

speaketh of *Wisdom*, are still expounding
 it of *Christ*. I will not therefore so far mag-
 nifie my own Office, as to overlook all
 that is heterogeneous to that : No, as *there*
is one glory of the Sun, so there is another
glory of the Moon. He that any way bene-
 fits the world glorifieth God. And there-
 fore such kind of Knowledge, as it hath its
 uses among Men, so it hath its praises in
 the Scriptures. *Jubal's* Knowledge in
Musick, and *Tubal-cain's* in working
Brass and Iron, are recorded for their
 immortal Honour, *Gen. 4. 21*. *Bezaleel's*
 Knowledge in embroidering Gold and
 Silver is called *a Gift of the Spirit of God*,
Exod. 31. 3. *David's* Captains Knowledge
 in Military Affairs obtain them the re-
 port of *Worthies*, *2 Sam. 23. 8*. *Solomon's*
 Knowledge in the Nature of Plants and
 Herbs is related as an excellency to all
 Generations, *1 Kings 4. 33*. Innumerable
 are the Arts that tend to the preservation
 of the Lives, Health, Peace, Plenty,
 Safety, Comfort of Mankind, and he
 that

that hath Knowledg but in the meanest of these, if we would judge righteous judgment, is to be prized as much above the richest and greatest of those unprofitable Lumps, that know only how to Waste and Riot, to hang on their Clothes and mispend their time, as a Bee above a Butterfly.

It is the Observation of Sr. *Francis Bacon*, that whereas Founders of States, Lawgivers, Deliverers of their Country, such as *Thesens, Minos, Romulus*, and such like, were honoured with the Titles of *Heroes* only ; the Inventors and Authors of new Arts, such as furnished Man's Life with new Commodities, such as *Ceres, Bacchus, Mercury* and others, not by any formal Decree or Act of Senate, but freely by the general Assent of Men, were consecrated and related among their great and entire Gods. It is confessed there is great difference to be put between the first Inventors of Arts, and them that in after-ages exercise them; but if the other were so extravagantly honoured, considering how oddly and untowardly we should

*Advancement of
Learn. l.
1. c. 7.*

should live without them, these surely should not so superciliously. (as they often are) be oppressed or vilified.

I am not such a *Mahometan* as to believe that every Man upon pain of Damnation is obliged to learn some manual Trade or other, it is sufficient that there be a competent number of such; He that hath no manner of Knowledge in any of them, may in other ways be as much or more beneficial to his Generation: but this I say, that though it is not a Rule for men to proceed by, yet that God, who made all Men of one blood, will one day judge him, who hath no way qualified himself to be serviceable to others, very unworthy to have been served and drudged for by others. This is one Kind of Knowledge to be sought, such as is good and profitable unto men as to the Interests of this present Life.

There is another of a higher Nature, *The Knowledge of those things that relate to our Everlasting Happiness.* He that hath not this, however otherwise qualified, is blind on his best

best side, and seeth with only his left Eye. Other Knowledg it is sufficient that mankind have it collectively among them; there another's skill may be bought with Money, and be as serviceable to us, as if it were inherent in us; but *this Knowledg* I am now speaking of, like health, we cannot be profited by it, except we have it of our own, every one must have it personally.

Mistake me not; when I speak of *Knowledg in things Spiritual*, I mean not that Science falsely so called, whose whole is only a superficial smattering in doubtful disputations, a pragmatik knack in talking of those questions that gender strife: this the Apostle biddeth us avoid and take heed of, 1 *Tim.* 6. 20. Nor yet a subtilty in thorny Controversy, an ability in the intricate Mysteries of Religion: this is not every ones province: even those plain heads, that can neither toyl nor spin an argument, may be as richly arrayed in the *Knowledg* I am pressing, as *Solomon* in all the Glory of his Wisdom. I mean no more then a wholesome sense of what God

the Lord requireth of us as we are his Creatures, a true discerning between *good* and *evil* in the several circumstances of our Lives; and this is necessary for every one. What will People be? what will they prove without it? they can be neither Magistrates nor Subjects, Husbands nor Wives, Parents nor Children, Masters nor Servants, Traders nor Neighbours, such as they ought, without its guidance.

Of the things that might be spoken of it, I shall mention but this one, That it is not for us to conceive, how a Soul can be converted that hath it not; there being no other way to prevail with the Will but only by the Mediation of the Understanding. We are not to doubt, but that the Spirit of God being Omnipotent can work Grace in any; but then it must be remembred, he doth not work as natural agents always according to the utmost of his power, but as the Apostle phraseth it, *after the Counsel of his own Will*. And as Christ infused not life into Stones or Trees, but into Bodies organized for a
fit

fit Habitation for the humane Soul: so neither doth he ordinarily bestow Supernatural Grace upon every one that hath a reasonable Soul, but on such whose Judgments being seasoned with divine Things are passively prepared for it. Others may have their sensitive affections accidentally fired by vehement and loud harangues, but what do these blazes signify, that quickly go out again for want of Fuel, and can last no longer than a Building that hath a false Foundation? of such concernment is it by reason of use to have our senses exercised to discern in these matters.

And this shall suffice to have been spoken to both those sorts of Knowledge the Soul of Man should be instructed in. They are, you see, like the two Pillars in *Solomon's Temple*, that upheld the Fabric. *Spiritual Knowledge* that is like the *Arch* on the right hand, God's establishment: *Civil Knowledge* that is like the *Boaz* on the left, our own strength. I now go

on to shew you the manifold inconveniencies and mischiefs that it doth expose to when the Soul is vvithout them : and so make out

The Assertion, the other general of the Text, That *it is not good* that the Soul should be without Knowledg. It is not in favour of it, that it is worded here so mildly; the coolness of the expression is used with rhetorical Art the more to provoke our imagination. In saying *it is not good*, he insinuateth to us it is a dangerous and deplorable case to have it so. * The

* Plutar ch
πότε οὐ
τὰ τῆς
ψυχῆς
ἢ τὰ τῆς
σωμῆτος
μᾶλλον
χρηστὰ.

elegant Moralist, in his discourse whether the Diseases of the Body or the Soul are more grievous, strongly concludeth for the latter of these : and then if it be so hard to set out the great calamity of blindness, the unhappiness of them that have no sight : how much more difficult will it be to shew you the sad estate of those vvwhose Understandings are darkened, the Eyes of whose inward man are out? And yet that you may in some measure be sensible
of

of it, vve vwill confider it under thefe two Heads.

First as to the *Persons themfelves* ; and then,

As to the *publick where they are*.

First let us look upon fuch in themfelves as to their *own perfons* : and fo the evil of it doth appear both

In the Sin, and

In the Mifery it doth expofe them to.

First, *in the Sin*. All kinds of this are fo dangerous and unbefeeing, fo menaced by God, and fo reproachful to us; that one who vvas no Christian, *Plotinus*, could affirm *Ἰουδῆς δόξα πρᾶτ' ἔσται κακὰ*, it is from false opinions that Men are fo fond of their Vices; had they but right apprehenfions, their lufts would not look tempting. Who is the Proud Man? who is the Hafty? who is the Drunkard? who is the Glutton? who is the Covetous? who is the Voluptuous? who is the Prodigal? who is the Adulterer? *Solomon* telleth us all along it is the *ſimple*, and he that lacketh

Wifdom,

Ennead.
I. l. I. c. 9.

Wisdom, the Fool, and he that hath no understanding. They that are not such will not allow themselves in any such ways, though never so agreeable to their inclinations.

Cyropæd.
1. 1.

Xenophon gives this great commendation of the *Persians*, that whereas other Nations content themselves to forbid crimes by Laws, to command Men that that they should not Kill, Steal, &c. these

προλαβόντες ἐπιμελονται ὅπως τῷ ἀρχῷ μὴ τοῖς τοι ἔσονται οἱ πολῖται,

These (saith he) *take care to prevent their ever doing them, so to inform and principle their minds of the odiousness and unreasonableness of such things, that of their own accords they may abhor them.* Much of this is very practicable: for though Reason doth not always wholly master our appetites, it never faileth to reprehend and check them. But if the plague be in the Head, he is utterly unclean: if this be neglected and unmanured, Men have nothing you can call by the name of *Conscience*, they will have no remorse
for

for their miscarriages, but bruitishly and desperately rush on any thing, as the Horse rusheth headlong into the Battel.

And though this is so very bad, yet even this is not the worst of it; where they are without Knowledg, they will be apt not only to commit, but also to consecrate their Wickedness; to do such things, but it may be be very proud of them. Chamæleon-like, being of the same colour with what they touch, according to the company they fall into they may hate the misfortune of misnaming their actions, and calling Evil Good, valuing themselves for their very abominations. So some have run into *Rebellion*, which is as the sin of *Witchcraft*, and comforted themselves, they were *helping the Lord against the mighty*: departed into *Schism*, which is a *Work of the Flesh*, and been wheedled to believe it was the *Communion of Saints*: been guilty of *Sacriledg*, which is a *robbing of God*, and thought so verily it was *Gospel-reformation*, as to fancy them-

themselves the Elect, the Saints, the peculiar People of Christ for it. I speak not this to make contemptuous reflections, but to point out to you the Fruits of being without Knowledg as to Sin. Which was the first thing.

After the same manner it is, if we speak of *Misery*. It was a notable answer that *Socrates* gave to *Gorgias* asking him whether he did not reckon the King of *Persia*

Plutarch a very happy Man? ἐν οἷσιν τὰς παυδίας ἔχει,

ὡς
πρὸς δὲ
ἀγαθῶν.

I cannot tell (saith he) what measure of Knowledg he hath: supposing that without this, let his circumstances be what they could, he would be Wretched. We are told, Eccl. 7. 11. *Wisdom is good with an Inheritance*. Then indeed it is best when these two meet, but if they must be parted (as too oft they are) he that hath Wisdom will much better live without an Inheritance, than he that hath the fairest Inheritance can without Wisdom. Wisdom will supply the want of an Inheritance; helping always to a sufficiency,

Eccl. 7.
11.

ency, † it may be if they apply themselves to it to an abundance: but what Inheritance can supply the want of Wisdom? the Merchandize thereof is greater than the Merchandize of Silver can purchase, and the gain thereof than fine Gold can help to. Though Knowledge will defend from the evils of pinching Poverty, no Wealth can shield from the mischiefs of untutored Ignorance. Alas! it is so far from protecting Men from them, that it doth but involve them the deeper in them. That sore evil seen under the Sun, namely *Riches laid up for the owners thereof for their hurt*, is never seen so dismally verified, as when Riches are in such owners hands as these. Unhappy Creatures! what are they but the booty of bad Men, and the pitty of good? Offences to others, and Snares to themselves? How do they spend their time? how do they appear in Company? how do they choose their Friends? how do they employ their Abundance? It is *Plutarch's* gloss upon that complement of *Alexander*, which he passed upon *Diogenes*,
 D when

† *Vide*
Plin. nat.
Hist. l.
 18. c. 28.

πρὸς ἡ-
γάμωσα
ἀπὸ αὐ-
θείου.

when he met him at *Corinth*, and embracing him told him, If he were not *Alexander*, of all Men he would choose to be *Diogenes*; that he should so much rather have wished himself to be *Diogenes* because he was *Alexander*; ὡς πρὸς τυχλὸν μεγάλῳ ἔρμαϊ ὁ μέγας καὶ κυβερνήτης μεγάλῳ δέομενον, because in such a condition he would have need of the greater Wisdom and Vertue to govern and behave himself. This is the Salt that seasoneth every state of Life and maketh it Savory. Wealth without Knowledg is a dangerous Temptation, and certain to be abused or wasted: Want without Knowledg is an insupportable vexation, and can neither be borne nor remedied: Power without Knowledg is a hated station, and will be either lost or lessened: Subjection without Knowledg is a brutish drudgery, and will be neither valued nor pittied: Honour without Knowledg is an empty Title, and will be either envied or slighted; Disgrace without Knowledg is an insulking Evil, that can neither be warded nor yet weathered; so it is when the Soul is without Know-

Knowledge as to the Miseries that will ensue upon it.

These being the Fruits of it as to particular Persons, let us now view it as to the publick, and we shall find they are no whit better there; whether we consider the *Prosperity* or the *Peace* of it.

First, the *Prosperity*.

The Jesuit that writeth the story of the late great Revolutions in *China*, giveth ^{*Sam. is. hist. Chi- n. 1.*} this as the Reason of that vast Country being so quickly over-run by the *Tartars*, that their addicting themselves so much to Learning, had quite Effeminated and Unfitted them for Action. Such kind of Learning as theirs is reported to be (only fair Writing and Painting) may deserve so severe an Animadversion: but if we speak of such as best deserveth that Name, real and useful, manly and substantial Knowledge, it is a most scandalous Imputation; There is nothing so advantageous to a People. The most flourishing times *Rome* ever saw was from

the Death of *Domitian* to the Reign of *Commodus*, under the succession of those six intervening Princes, when Arts and Sciences were at the height among them.

If a People make themselves considerable, it must be one of these two ways, either by *Trade* or *War*. Now these are indispensibly necessary for both. If we speak of Trade, what can be done in that without *Cosmography* to know other Countries, *Languages* to converse with Forreigners, *Navigation* to pass the Seas, *Arithmetick* to state Accounts? &c. these are the things that promote that. When *Solomon* reigned over *Israel*, whose Wisdom put his Subjects upon these, *1 Kings* 10. 27. we read *he made Silver to be in Jerusalem as Stones, and Cedars to be as Sycamore Trees in the Valley for abundance; he had Ships at Ezion-Geber, and fetched Gold from Ophir.* And so it is in War too. As contrary as Arms seem to Letters, they cannot be managed successfully without them: it is not a
fierce

fierce and brutish Courage is sufficient here, there must be Heads as well as Hearts and Hands in it. *Mathematicks* are requisite for Fortifications, *History* to acquaint with Stratagems, *Tactics* to martial their Forces, *Eloquence* to prevent or appease Mutinies. The greatest Captains the World ever had were Men so qualified. What *Julius Cæsar* was appeareth by his Commentaries : *Alexander* was bred by *Aristotle* : and *Xenophon*'s works gave him that credit in after-times, as to be called the *Athenian Bee* for them.

Nor doth it make against what I am affirming, that some Countries have; and do acquit themselves well enough in both these, that are not famous for speculations: for even they are trained up by rigid Use and Exercise in the Practicks, which is the end of the other. So a Man attain a Language, as to his occasions, what is matter whether it be by the rules of Grammar, or by conversation with them that
 speak

Speak it ? That which I insist upon is this, that in all places, where such Knowledge is not regarded, they abandon the properest Instruments and Means of making themselves Rich and Great, renowned and feared, and must truckle to their more ingenious Neighbours : So ill is it for the publick, that Souls should be without Knowledge, as to their *Prosperity*.

2. There is another mischief from it yet greater than this, and that is in reference to the *Peace* of it. Not only the Profit of a Nation, but their Quiet doth much depend upon it. We read Geese once did save the Capitol; but for that once they saved it, hundreds and hundreds of times they have destroyed it. Who are the Tools the Turbulent and the Factious, the Discontented and the Ambitious work with? are they not the Ignorant? while Understanding and Knowing, Sober and Discerning Persons see through them, 'tis odds but these admire them : they are taken with any Pretences,
pos-

possessed with any Jealousies, stumble at any Straws, catch at any Shadows: and as the Man in the Gospel that was born Blind, before he was perfectly cured and did but glimmer, *saw Men as Trees walking*: so do these look upon reasonable things as senseless, and again upon the most senseless things as very reasonable. Although *Absolom's* designs were selfish and Traiterous, there were people that went after him in the *simplicity of their Hearts*, 2 *Sam.* 15. 11. Though *Theudas* was no better than a Confident Rebel, yet a number of Men joyned themselves to him, *Acts* 5. 36. Such Disturbances and Combustions often spring, where there is want of *Knowledg* in Civil things.

But these are not to be spoken of, if compared with those that have ensued upon it when it hath been in things Sacred. O the Flames! the Confusions! the Tragedies it hath caused then! This the Seditious, and they that are given to
change,

change, know so well, that they seldom, if ever, fail to have recourse to it. A thing so well understood by elder times, that since Christianity the Canons of most Churches, as well as our own, have charged the Authorizing and Licensing of all who taught Schools, and had the instilling of first principles of Religion into Youth, upon the Bishops. They suffered not any one to take this Employment that had a mind to it, but such as upon Tryal appeared fit to be trusted with it, considering of what concernment it is to the Publick, to prevent their being Abused and Poysoned here : If they are, there is nothing so wild and desperate they may not be put upon. This hath been evidenced so oft among *Christians*, that the *Turks* have observed and learned it. It was *Burgluzes* Counsel to *Bedredin*, puzzled and at a loss how to raise a War against *Mahomet* the first, to broach a new Sect among the People : and it took so well (they themselves and other of
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their Creatures, with wonderful Gravity turning Preachers) that of their *Profelytes* they formed such a Force, as met those Forces that were sent out under *Amurath* against them, and fought very bloodily, though unfortunately.

But I need not enlarge upon this among *English-men*, nor give them instances what Pageanries and Shows, uncouth Words and affected Names will do in Religion among Souls that are without Knowledge; and had rather use a Mantle to cover these things, than a Pencil to set them out with.

I shall conclude the whole that I have been saying, with a short Address to you who make this Days Solemnity.

I think my self happy (Brethren and Companions of my earliest years) that I am to speak this Day before you touching these things: especially because I know you to have had Advantages of being expert in all such kinds of Knowledge as may accomplish you: and Wisdom will be justified of her Children. So that I have no more to do

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than to stir up your pure minds by way of remembrance; that you would improve it to proper purposes, Let your Light so shine before Men, that others may be convinced of the worth of it, by the use they see you make of it. Let it be a defence to you both against the Vices and Errors of the Age you live in, both against the Immoralities and Imprudencies, that the weak, and they that have not had your Advantages so often run into. *Let us not sleep, as do others; but let us watch and be sober: for they that sleep, sleep in the night; and they that be drunken, are drunken in the night.* The Poets say, that when the Gods and Goddeesses were choosing the Trees they would have sacred to them, and that after *Apollo* had chose the Laurel, and *Venus* the Myrtle, *Pluto* the Cypress, and *Hercules* the Poplar; when *Minerva* chose the Olive, *Jupiter* in transport imbraced his Daughter, and for that action called her *Wife*. Those Trees the other chose were for little but shew and fancy, but this bore Fruit fit both for Food and
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Phyſick. This is that denominateth Men truly knowing, when they know thoſe things which are material and really uſeful; to ſecure their Souls, to diſcharge their duties, to govern their Paſſions, to adorn their Stations, to ſupport their Families, to ſerve their Generation. Imploy it ſo, whatſoever the meaſure that you have of it be.

Some make no uſe of their Knowledg any further than by their impertinent affected ſignifications of it to affront themſelves with it: be above the pittiful humour of contenting your ſelves with this. If it lie in you as Wind in the Hollow of a Bladder, only to puff you up; or as a tinkling Symbol in the Hand of a Child, only to make a founding noiſe with; it will ſpeak you only the more aggravated Fools, as being both the more inexcusable ones, and the more incurable. Others make an ill uſe of it. Have all the Workers of iniquity no Knowledg? It is too notorious that this may be abuſed as much as any of the

rest of God's Blessings, it may be abused, as *Achitophels*, to the fomenting of publick disturbances; as the *Pharisees*, to the disparaging of Christ's Doctrine; as *Simon Magus's*, to the bewitching of the People with Sorceries; as the Devil's, to the colouring the worst of Vices. But though it is a Fountain that if not cleansed and looked to may send forth such bitter waters, it is more natural to it to send forth sweet ones, such as may refresh both our Souls & Bodies, both our selves and others. Your Consciences bear you witness that this benefit you may reap by it: and therefore bless God for every degree of it: and that not slightly and cursorily in some empty formal words, but by some agreeable and worthy deeds.

Those which are most proper for me at this time to press you to, are such as may express your gratitude to the place of your Education, that flourishing happy *School* where the day first dawned and began to break in upon you. What our
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Saviour faith of the Mustard-Seed, (*It is the least of all Seeds, but when it is grown it is the greatest among Herbs, and becometh a Tree, so that the Birds of the Air lodg in the Branches thereof*) I may apply here, little and inconsiderable as Schools seem, they are of mighty consequence and importance. All the superstructure that is built afterwards still beareth a proportion to this Foundation, and the falling into unskilful Hands here, experience sheweth is e'ne as hard to be overcome and corrected afterwards, as an error in the first Concoction. Let me for this reason desire you to look to the Rock from whence you were hewen; you ow more to it than without some consideration you will be sensible of. By the Piety and Liberality of a worthy Churchman its Founder, Dr. Colet sometimes Dean of St. Paul's, it hath indeed a fair and honourable maintenance of its own: but though the condition of it be such as not to stand in any need of your Alms, yet there are some things wherein

wherein it is capable of your respects; there was a Library, furnished with the choicest Books of Philological Learning, burned by the late dreadful Fire, that is not yet recruited: there are several poor Children taught there (above the number that Foundation alloweth any thing in the University to) who with your encouragement may be one day Ornaments to the Nation. I might exhort

-----*Per spem crescentis Æuli:*

but you are Persons of so much Ingenuity that I know it would be but needless to provoke, and yet more needless than that to dictate to your Charity.

I end therefore with one Observation of *Quintilian*. In his Chapter whether
Felit. 1. Private or Publick Schools are best for
C. 2. Children to be brought up in; preferring Publick ones, among many other reasons he giveth this for one, the Acquaintance and Friendships which Youth of all degrees

grees there gain and contract with one another, which leave such impressions as usually are not worn out with time, but last to Manhood and Maturest Age.

Non enim (saith he) *est Sanctius Sacris iisdem quam studiis initiari.* I hope that this days Meeting will shew it so, wherein we are come to a Love-Feast, to renew and tye faster that knot of Kindness we had for one another so long ago. This I know not how better in my Station to encourage and promote, than by expressing the Sentiments of my own mind to the Scholars of that School which beareth the Name and Memory of St. Paul, in the words of that Apostle, Phil. i. 8, 9, 10. with which I shall dismiss you : *God is my record how greatly I long after you in the Bowels of Jesus Christ.* And this I pray that your love may yet abound more and more in Knowledg, and in all Judgement, that ye may approve things that are excellent, and that ye may be sincere
and

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*and without offence till the day of
Christ.*

To him, with the Father, and the Ho-
ly Ghost, be ascribed by us, and the
whole Church, The Kingdom,
the Power, and the Glory, for
ever and ever. *Amen.*

Errata, Page 4. line 14. dele the. Page 23. line 12. for hate read have.

Imprimatur,

Ex Aedibus Lambethanis

Jan. 27.

1676.

*Antonius Saunders Reverendis-
simo Archi-Episc: Cant:
à Sacris Domesticis.*

DISCUSSION

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